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Despite the fact that the Orthodox Presbyterian Church is rather insignificant in size, its influence often reaches impressive proportions. It is widely recognized that one of the nation's leading theological seminaries is staffed largely by ministers of the Orthodox Presbyterian Church. The graduates of that institution in turn have scattered something of that influence throughout churches, seminaries, schools, and colleges around the world. While a church of its size does not possess the strength to lead many of today's religious movements, the leaders of those movements frequently regard with respect the counsels of Orthodox Presbyterian "churchmen."

One of the areas in which the Orthodox Presbyterian Church has begun to make a significant contribution beyond its own bounds is in the field of publishing Christian literature. In a day when denominational publications more and more reflect the inroads of theological liberalism and dialecticism the sources of sound Christian education materials are limited indeed. In their search for good materials for religious instruction people in every denomination are casting about for hitherto untried materials. It is into this situation that the Orthodox Presbyterian Church in the providence of God has been able to enter with the promise of a full curriculum of materials which are true to the Bible as the Word of God.

Already the Orthodox Presbyterian Church has begun to attract attention with the tracts, catechetical workbooks, and church bulletins published by its Committee on Christian Education. It is with its vacation Bible school curriculum, however, that the church has achieved its first real "break through" in its ministry to the church at large. Largely the work of Professor Edmund P. Clowney of Westminster Seminary, the present VBS curriculum had its beginning some eight years ago. These materials, prepared in a three year cycle of courses for the

Beginner, Primary, Junior, and Intermediate Departments, appeared under the trade name Great Commission Publications and immediately were widely used throughout the Church's own bounds. In the first years of their use the materials were set up on the Committee's IBM electric typewriter for economy, but as they were revised they were gradually set in regular type and their format was given a more professional look.

In 1951 the Committee arranged with Moody Press to distribute its materials through bookstores served by the Moody salesmen, an arrangement which was undoubtedly the beginning of a wider use of Great Commission materials than within the Orthodox Presbyterian Church. In spite of the advantages which seemed to present themselves in this arrangement, the problems of marketing its materials through the agency of another publisher required the Committee to withdraw and to rely mainly on sales by direct mail.

Last year witnessed a tremendous increase in the sale of Great Commission vacation Bible school materials. For the first time a complete catalog of the materials was prepared and mailed to upwards of 2500 individuals and advertisements were placed in three religious periodicals. The response was far beyond expectations and a hasty reprinting of a number of the workbooks was required in the middle of the season. When the summer ended sales had doubled over those of the previous year. In addition to 50 Orthodox Presbyterian Churches some 150 other churches from many denominations used these materials. Through the means of this literature, over 18,000 children were taught the Word of God. Letters from many of these churches indicated not only satisfaction, but delight at finding a VBS curriculum which does not hesitate to provide a full program of Bible teaching.

Needless to say, the Committee on Christian Education has looked for-

ward to this year's VBS season with great anticipation. The advertising campaign has been increased to almost double the proportions of last year. By April 1, sales of sample packets were approaching last year's total. Full orders have already begun to come in. Increased stocks and more efficient equipment were on hand to fill the orders to come.

What the results of the hours of careful and prayerful planning for this season will be, only the next few months will reveal. Nor will the full extent of the results be seen in the dollar value of the sales reported on the Committee's books. The truly significant result which may come from a wider distribution of the VBS materials of the Orthodox Presbyterian Church is to be found in the respect which these materials have gained for the program and message of the church. In many churches where they were used for the first time last year Great Commission VBS material made such an impression that a steady stream of letters has been coming to the Committee on Christian Education inquiring about its materials for Sunday school, young people's societies, and catechism classes. People who have never heard of the Orthodox Presbyterian Church write to ask for more information about the source of the material they have found so satisfactory.

The implications of this "success" story should be quite plain. The literature published by the Orthodox Presbyterian Church does not labor under the same limitations experienced by many of its congregations and ministers in their efforts to reach the world at large. The dearth of sound Christian literature in our day confronts the church with a door of opportunity which is wide open. Because of the monetary return from the sale of such literature, it offers the church the cheapest possible program of increasing the scope and effectiveness of its ministry. And yet without the vision to capitalize on the situation the opportunity may be lost. Without a complete Christian education program to follow up the advantage presented by the VBS success there will never be a realization of the real aim of this program which is the teaching of the whole Word of God throughout the world.

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What's Involved in the Presbyterian Merger ?

By LeROY B. OLIVER

On May 28, 1958 in Syria Mosque, one of Pittsburgh, Pa.'s largest auditoriums, union of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America will be consummated. The new church, numbering 3,150,000 will be known as the United Presbyterian Church in the U.S.A. The consummating general assembly will be preceded by separate assemblies of the two churches.

Presbyterians everywhere might be expected to rejoice in this event. It is believed by many that greater spiritual and financial resources (the budget to be proposed totals \$39,000,000) will strengthen the witness of the church. Greater efficiency at congregational, presbyterial and synodical levels is anticipated. Better use of man power in mission fields and more effective evangelism will be by-products, it is claimed.

We might well praise the merger if the advantages just cited were all that is involved. But much more is at stake. The close vote in the United Presbyterian Church, 57% for to 43% against, on the question of union indicates that some had strong misgivings. Only time will reveal how strong were the convictions of opponents of the merger. Fear that the smaller communion would be swallowed up numerically is obviously well-grounded. Although efforts have been made in the plan of union to provide for equal representation in the committee to effect consolidation of boards, agencies, presbyteries and synods, dominance by the larger denomination is inevitable. Since total membership of the Presbyterian Church in the U.S.A. is more than eight times that of the United Presbyterians, representation in the general assembly cannot possibly be equalized. Nor should the smaller body expect to have equal representation.

One would not mind being incorporated into a large family if advantages of membership were apparent. But in the merger of these two communions the danger of *theological* absorption is real. True enough,

historically, the two denominations have professed the Reformed Faith. It is also true that the Presbyterian Church in the U.S.A. in 1903 and the United Presbyterians in 1925 weakened the strong Calvinistic thrust of their confessions by amendments. But it was claimed by opponents of the merger that the ministers in the smaller denomination were for the most part conservative in theology. It has been said that there may be liberals in the United Presbyterian Church but they have not exposed themselves to prosecution by publicly declaring their defection from the doctrinal standards of the church. This may not be said of ministers of the Presbyterian Church in the U.S.A. Conflict of theological opinions represented in the two churches which will now become one is pointedly demonstrated by the two seminaries of the respective denominations located in the very city where the union is to be consummated. Dr. W. W. McKinney, pastor of the First Presbyterian Church of Ambridge, Pa., wrote in *Presbyterian Life* October 27, 1956: "These two seminaries (Western Seminary, Presbyterian Church in the U.S.A. and Pittsburgh-Xenia, United Presbyterian) represent decidedly different viewpoints on Presbyterian Theology". The Rev. Thomas J. Kelso, a graduate of Western Seminary, has declared, "Since when does orthodoxy, Church membership, or anything else require that we believe in the Virgin Birth, the Bodily Resurrection, the, of all things . . . 'Substitutionary atonement of Jesus Christ'? . . . Many ecumenists have no quarrel with at least some of these ideas, and most of them will agree that others are free to believe them. Personally, I have no truck with any of them . . . Our Presbyterian Church (U.S.A.) does not require belief in the three things you mentioned. If it did, a lot of us would be out on our ear . . ." (*Christianity Today*, December 24, 1956).

Graduates of Western Seminary and other seminaries of the Presbyterian Church in the U.S.A., none of which teaches orthodox theology, will

now have opportunity to preach in congregations which previously have known conservative preaching. Even if Pittsburgh-Xenia Seminary were to continue its separate existence - a matter still to be determined - and continue to teach what it believes is a theology based upon the Bible, the infallible Word of God written, proportionately few ministers will come from its halls. It is well to keep in mind that Princeton Seminary tried to maintain the teaching of Reformed Theology in the midst of a denomination dominated by liberal and inclusivist sympathies. The reorganization of Princeton, brought about as it was by a desire of many to have the institution reflect divergent but conflicting theologies in the church, should disturb those who look to one seminary to leaven the whole lump. Seminaries which teach that "few intelligent Protestants can still hold to the idea that the Bible is an infallible book" (from *The Intention of Jesus* by John W. Bowman, professor in San Anselmo Seminary, Presbyterian Church in the U.S.A.) will send out many students to teach in congregations where the Bible has previously been esteemed as the very Word of God. No seminary in the Presbyterian Church in the U.S.A. teaches that high view of holy Scripture.

At this late date a few United Presbyterians are hesitating. They ask, "What awaits us in the new church? What does this union imply for us as ministers, elders and members?" Answers to these questions are not hard to find.

If the pure preaching of the holy Scriptures, the Word of God, be a mark of a true church - and it assuredly is - then the Presbyterian Church in the U.S.A. in its corporate witness fails to exhibit that mark. Where is the teaching of a denomination to be found? In its Confession of Faith? Yes, but that confession may be denied by its current publications. In the Sunday school material published by the Board of Christian Education of the Presbyterian Church evidence is at hand to show that the writers do not believe the Bible to be the only *infallible* rule of faith and life. For a recent discussion of the "new curriculum" one should read the tract, "The New Curriculum for Sunday Schools, Biblical? Modernistic? Neo-Orthodox? An Appraisal" by Richard W. Gray, published by the

Committee on Home Missions of the Orthodox Presbyterian Church. The view of the Bible which seems to pervade the New Curriculum is that the Word of God is not to be identified with the Bible. The Bible itself is not revelation but is simply the means whereby we are confronted with revelation. It is taught that there are mistakes in the Bible. One may question the authority of Scripture with respect to whether or not miracles actually happened. The fact of miracles, it is said, is not important; the meaning of what the disciples and others thought to be miracles is important. In its Sunday school literature distributed widely to its young people and adults there is not the pure teaching of the Word of God.

Presbyterian Life is a bi-weekly publication which will be sent into 1,000,000 homes among which there are believers who have not in the past been taught to doubt the holy faith. Here is additional evidence of the corporate witness of the Presbyterian Church in the U.S.A. Have we the pure teaching of the Word of God in this magazine? In September, 1957, an article by Harold Blake Walker appeared. In this article entitled "What's Happened to Hell? such statements as these were made: "heaven and hell are both present conditions, states of mind, that we carry with us into the hereafter . . . Hell is not a place of endless torture, not if God is God; it is a source of redemption." *Presbyterian Life* is published by the authority of the General Assembly of the Presbyterian Church in the U.S.A. The editors disclaim any responsibility for the views expressed in signed articles. However, should views which are clearly at variance with the constitution of the church go unchallenged by the editors? Are these men not concerned that the truth be conveyed to their readers, especially the "little ones for whom Christ died?" We can only conclude, so far as *Presbyterian Life* is concerned, that truth and error are on a level. In this corporate effort the church fails to teach the Word of God purely.

In the ministry of its missionaries and ministers is the Word purely preached in the Presbyterian Church in the U.S.A.? Evidence has already been cited to show that ministers may deny essentials of the Christian gospel

and be continued in good and regular standing in the church. Joseph C. Alter, missionary to Pakistan, a mission of the United Presbyterian Church, writing in the *United Presbyterian* says, "We know . . . other Presbyterian U.S.A. missionaries who regard the Old Testament as a collection of myths, and who do not see the need of the atoning death of Christ as a necessity for salvation. Our knowledge of this is based on actual statements which these missionaries have made."

We must go on to ask whether the Word can be purely preached by a church which neglects to discipline those who deny teachings which are at the heart of the Christian faith. Efforts to discipline Auburn Affirmationists failed in the 1930's. A signer of this notorious document, Henry Sloane Coffin, was elected moderator of the General Assembly. There has been "theological peace" in the church since 1936 because heresy has gone unrebuked. No effort has been made to bring the teaching of seminaries of the church into harmony with the constitution. In the absence of church discipline preservation of the faith is virtually impossible.

The Rev. Herbert J. Bryce, a minister of the Presbyterian Church in the U.S.A. writes in a letter to the editor of *Christianity Today*: "In recent years I have been considerably disturbed by the uncertainty displayed by some young men and women seeking to be taken under care of Presbytery in view of full-time Christian service . . . It would seem that there are certain truths, revealed in the Scriptures . . . the Person of Christ, His sinless life, atoning death, bodily resurrection, upon which there should be no doubts". To this we say a hearty amen. But can we expect a certain sound from young people to whom the gospel has not been taught from the infallible Word? Young people will continue to come before presbyteries of the new church uncertain of the fundamentals of Christianity because the church is uncertain.

United Presbyterians who want to be true to the faith once delivered unto the saints but who enter this union will be responsible for the witness of the new denomination. The new curriculum will be *their* witness; the missionaries who deny the substitutionary atonement will be *their* missionaries. It is the "mind of the

church" that one dare not refuse support to the boards of the church which prepare and propagate programs of thought and action. The General Assembly of 1934 declared that a "church member or an individual church that will not give to support the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual church that would refuse to take part in the celebration of the Lord's Supper". That action was referred to in a booklet entitled "A Look Before We Leap Into Union" published by members of the United Presbyterian Church opposed to the union. They rightly interpreted that action to be the placing of the word of man on the same level as the Word of Christ. But they also stated that years later this action was revoked. In this they were misinformed, as correspondence with the office of the Stated Clerk of the Presbyterian Church in the U.S.A. revealed. A high official of that church wrote me that he knew nothing of any subsequent revocation of this deliverance in whole or in part.

It might be argued that since this was a deliverance of one general assembly it has no constitutional standing. However, the thinking that produced that deliverance has found even greater acceptance in the church in 1958 than it had in 1936. Dr. Eugene Carson Blake has said that the voice of the presbytery is the voice of the Holy Spirit. In the introduction to the *Digest* of actions of the Presbyterian Church the editors state: "It is suggested that anyone seeking to know the mind of the church on any subject should not use a quotation drawn from some particular action, deliverance or decision, but should follow through the series of quoted actions until the latest or culminating action is found . . . Only by reading through the series of actions, decisions and deliverances may one find the position of the Church." The action of the General Assembly of 1934 is not contradicted by more recent deliverances on the subject of offerings and presumably is still the position of the church. We pray earnestly that this mandate will be challenged by those who do not wish to support unbelief on the mission field. But let no one deceive himself by thinking that refusal to

support the program of the church will be dealt with any less ruthlessly than was Dr. Machen's refusal two decades ago.

It is all too true that not only is the corporate witness of the Presbyterian Church in the U.S.A. promoting unbelief, but it is tragically true that in order to be considered in good standing a member must support this corporate witness or be disciplined. United Presbyterians, will you submit to this demand?

In view of the fact that such unbiblical practices as the ordaining of women to the office of elder, and the restriction of the rights of a congregation to call a minister of their own choosing, are permitted by the constitution of the new denomination it has been predicted that there will be an increase in congregationalism in the new church. Ministers, elders and congregations have said and will say, "We will protect what we have, use fundamental literature of which we approve, designate our funds to Bible-believing missionaries, and preach the gospel in our own way." In effect such persons will be saying, "We have no corporate relationship or responsibility for the denomination whose name we bear." But we ask, what is a congregationalist doing in a presbyterian church? A minister's ordination vows still require him to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the church, whatever persecution or opposition may arise unto him on that account. We may not lend our presence to a church or give tacit approval to the program of that church if in that church's corporate witness there is unrestrained teaching of error.

Some will say, "We will stay in and seek to reform the church." Others said that in 1936. What has been done? The answer lies in the statement of Dr. Lefferts A. Loetscher in *The Broadening Church* that since 1936 the church has known theological peace in spite of important internal diversities. No reform has been attempted. Conservative pastors and congregations should be clear that so long as they raise no protest they will be undisturbed. The liberal machine can afford to wait until the conservative ministers retire or pass away. Seminaries will turn out men imbued with the "new modernism" to take their places.

Others have said that if they find that the new denomination is controlled by neo-orthodox and liberal theology they will leave in a few years. The answer to such thinking is that reasons which may be adduced to leave then are now present. It will be just as difficult, if not more so, to take property out then as it is now. Moreover, centralization of authority in presbyteries, synods and general assembly's general council will make protest increasingly difficult.

John Calvin's warning against schism should be read on the background of his voluntary separation from the church of Rome. Calvin would not remain in a body that tolerated gross error. He distinguished between churches that bore the marks of a true church; the pure preaching of the Word, the right administration of the sacraments and the exercise of discipline, and those that did not. Says Calvin "Whoever, therefore, either desire the abolition of all discipline, or obstruct its restoration, whether they act from design or inadvertency, they certainly promote the

entire dissolution of the Church. For what will be the consequence, if every man be at liberty to follow his own inclinations? But such would be the case, unless the preaching of the doctrine were accompanied with private admonitions, reproofs, and other means to enforce the doctrine, and prevent it from being altogether ineffectual." *Institutes IV:12:1.*

Has there been a move to the right in theology in the Presbyterian Church in the U.S.A.? Where is the evidence? Neo-orthodoxy may use the timeworn terms such as inspiration, atonement, election, etc., but has emptied them of their historic, Biblical meanings. Can a church be built upon the shifting sands of the "new modernism?" A Bible that cannot be trusted is a no foundation for faith.

"If the foundations be destroyed, what can the righteous do?" Again we plead with faithful believers, both in the United Presbyterian Church and Presbyterian Church U.S.A. to separate themselves from a yoke which binds them to deny their Lord and His Word.

Christianity vs. Socialism

The theories of Socialism are contrary to God's Word

By FRANCIS E. MAHAFFY

The Rev. Francis Mahaffy is a missionary of the Orthodox Presbyterian Church serving in Eritrea. In this article he seeks to analyze the theories of Socialism in relation to the teachings of God's Law.

Readers may wish to comment on some of the points Mr. Mahaffy makes. We will be happy to receive such comment for possible publication.

The late Dr. J. Gresham Machen, whose writings on the subject of liberty (see the excellent introduction to his book *Christianity and Liberalism* for an example) ought to be given far more credence among us than they apparently have, once said, "Socialism . . . seems to me to be just about the darkest thought that has ever entered the mind of man." 1

1. "What is Christianity?" Eerdmans, 1951, page 114

On the other hand, many churchmen in England, the United States, and elsewhere have encouraged the spread of socialism as a system that is expressive of our Lord's teaching on brotherly love. Liberals, with many notable exceptions, have openly advocated the spread of socialism. Evangelicals have often been opposed to socialism though there are increasing numbers of them who feel that the growing socialism of today is not only inevitable but a good thing. Some have been outspoken in its favor.

Does the Bible offer us principles by which to evaluate this issue? Or, since Christianity deals primarily with matters of the soul, faith and morals, ought Christians to remain aloof from taking sides? Is the issue one of politics that is of no direct concern to the church of Christ? Politics *per se* is not the concern of the church but morals are, and if it can be shown

that the issues are primarily issues of right and wrong, then the church can not escape her responsibility for speaking. But before we can decide whether socialism is a manifestation of the teachings of the sovereign Head of the church or anti-thetical to them, it will be necessary to state clearly just what socialism is.

Socialism is basically a theory of economics. It is the belief that the wealth of a country ought to be owned or at least controlled by the government and not by individuals. The government should own or control the means of production and hence organize and control all industry. One of the purposes of this is to eliminate competition as well as the profit motive and to establish equality among all people as far as possible. Karl Marx expressed it as, *From each according to his ability, to each according to his need.* To put this into effect it is necessary for the government to exercise a considerable control over the lives of the individual citizen, determining his occupation, wages, and controlling much of his life. While the strong government required to effect socialism often leads in practice to dictatorships, in theory socialists usually advocate democracy and free elections by the people to choose their rulers.

The theory of socialism has never been put fully into effect. At most only some of the theory has been put into practice in the world today though in many countries there has been a growing tendency toward a gradual application of many socialistic theories. Even in Russia the theories of socialism have by no means been adopted fully. Contrary to some popular conceptions there is no basic difference in theory between communism and socialism. The chief difference is in the methods used to bring about the socialistic society. The milder socialists, generally speaking, advocate legal means with only a minimum of force in putting into effect the theories of socialism, while communists, impatient to wait for a peaceful effecting of socialism, advocate violence and world revolution to accomplish the same results.

There are many factors in the teachings of socialism that appeal naturally to a Christian and from a superficial view point seem to be an expression of the Christian teaching of brotherly love. Socialism, it is thought, will

eliminate the "dog-eat-dog" competition that appears so ruthless in eliminating the meek, less aggressive entrepreneur. Under socialism men will no longer labor for the selfish motive of profit, seeking only personal gain, but rather all will work to serve others. How in accord, many think, with Christ's teaching of love for our neighbor and of a selfless love! Then socialism advocates greater equality among men. Are we not all equally creatures of God? Is it right that some few should have riches while their neighbors are suffering from want of the bare necessities of life? Is not a system that advocates greater equality a step in the right direction, a more perfect manifestation of Christian charity and love?

So it is that large segments of Christendom, not only those who hold to a liberal theology but also many evangelicals, are convinced that socialism or at least an approach to socialism is fully consistent with the teachings of Christianity and in fact a fuller application of these teachings than is found under the free-enterprise or capitalistic system. From the ranks of the liberals, neo-orthodox, evangelicals, and even from among Calvinists there is no lack of outspoken advocates of more socialism.

Recently I spoke to a man who is the son of an evangelical pastor in East Germany. When asked about the freedom of worship and preaching the gospel under communism, he replied that his father was in no way molested and had freedom to preach and teach the Word. He added that only those who were critical of the communist government were hindered, but those who kept to the work of the gospel and out of politics continued to have freedom. This no doubt expresses the attitude of many Christians. Some answer queries about socialism by arguments to the effect that we are living in 1958. It is, they say, a changing world in which an increasing socialism is inevitable and since we can't change the trend, we might as well make the best of it. Hence another large group of Christians while not too happy about the trend toward socialism go along with it as a part of the pattern of our times and feel that protest or resistance is useless.

But if as a matter of fact the principles of socialism are opposed to the teachings of God's Word, the

Christian has no other choice than to take a clear stand against it. Lest there be any confusion regarding right and wrong God has given to us in His Word a succinct summary of the requirements of His law in the ten commandments. This is the divine yardstick by which the Christian judges all conduct. God's Word does not provide a double standard of morality, one for the individual and one for society, for the ten commandments are the absolute law of the sovereign God for all alike. Disobedience to God's law by individuals or by a society composed of individuals is always sin and will bring down God's judgment while obedience will result in His blessing.

The principles of socialism are clearly opposed to the standard of morality, God's law. Socialism denies the right to private ownership of property. The Bible always looks upon goods and lands as rightfully the property of individuals. The commandment, "Thou shalt not steal" has no meaning except on the assumption of the right of private property. Christianity has always held it sinful for an individual to steal that which belongs to another. Only by an utter perversion of the teaching of the Word can a Christian consider the confiscating of private property by the State under the pretext of a more equal distribution of wealth as anything but theft. And if our right to property is removed, likewise and as a necessary consequence our right to free speech, free press, freedom of worship will also soon be gone.

If the principles of socialism violate one of God's commands, the Christian ought to oppose it as an ungodly system. But the principles of socialism are in violation of many of God's commandments. "Thou shalt not kill" forbids violence and force except to restrain evil. Socialism, however, cannot be effected without force of one kind or another. The violence of a government, elected by the majority and expressing its will, against a minority is just as much opposed to God's law as the violence of an absolute monarch who is a tyrant. The State cannot seize the means of production, equalize wealth, provide social benefits for all except by the use of force. The God-given authority and force of the State is for the sole purpose of restraining evil. To employ force to control industry and the lives

of its citizens is in direct violation of the sixth commandment.

Underlying the whole philosophy of socialism is covetousness, disobedience to the tenth command in God's law. Is it not covetousness that gave rise to the thought of re-distributing the wealth by various means? Is not covetousness behind the desire to receive from the government social benefits at the expense of others?

Socialism in all of its forms emphasizes the social unit at the expense of the individual. The State becomes the important factor and the individual loses importance in the pursuit of what is considered the common good. That is an emphasis far removed from Christianity which is basically a religion emphasizing the individual. Salvation is an individual matter between the sinner and God. Christ came to save individual sinners, not society. The gospel changes society only through the conversion of the individual members of that society. The only hope offered by the gospel for an improved society is as more and more individuals come to pattern their lives according to the standard of God's law through the grace that is in Christ Jesus.

Socialism eliminating profits is also destructive of true Christian charity. Government "charity" in providing social benefits for all is far removed from the Biblical concept of charity. The only charity spoken of in the Word of God is voluntary love gifts to help those in need. When the government under socialism steps into this sphere that is properly one of the individual and of the church through its deacons, the incentive for and ability to provide true charity is destroyed.

The second table of God's law that requires us to love our neighbor as ourself is not inconsistent with a legitimate self-interest. The Christian law of love does not demand love for the neighbor greater than love for self. The negative form of the statement of most of the commandments of God indicates that what is required basically is that we do not harm or do evil to others. Socialism, in contradistinction to the Scriptural view that allows freedom to the individual except to harm his neighbor, is a legalized (in its milder forms) exploiting of others for a supposedly common good.

The evils in our society are due to the fact of sin. Establishing a society based on the violation of God's law will not cure our ills but only make them worse as has been amply illustrated where socialism has been tried to any great extent. Under a system of free enterprise, competition with the profit motive, the man on the street is best served. For stark economic facts require that business compete to serve the customer best. Only under free enterprise is the customer king with big and small business alike competing to serve him. The profit motive is fully in accord

with Christian ethics (Was not the steward in the Parable of the Pounds commended for using his money to realize a profit?) and provides far better than socialism for serving and bettering the mass of mankind.

Socialism by its very nature is opposed to Christianity and whether that socialism be the creeping socialism of the United States or the fuller blown socialism of Russia, it stands condemned as in violation of God's law. The church and individual Christians have no other choice than to speak and to speak clearly against this form of violation of God's law.

"A Missionary to WHEATON?"

By EDWIN C. URBAN

You might be tempted to inquire into the reasons that the Home Missions Committee of the Orthodox Presbyterian Church has for undertaking the financial support of a new home missions work in Wheaton, Illinois. It would be fair to inquire and I imagine that many have done so.

Some might ask, "Are not there many other places where the Gospel is more urgently needed than in Wheaton? Is not Wheaton known for its fine evangelical College and its many Bible-believing churches? Why then undertake for the support of a home missionary in Wheaton? Is there really such a great need there?" In the following lines, I hope to demonstrate that there is a need there and that God has set before us in His good providence an open door through which we cannot *but* enter.

Wheaton is located in one of the fastest growing counties in the United States. Chicago is moving west out to Wheaton. The town's population has risen sharply to about twenty thousand and the projected population figures are great. While there are many fine Christian people living in Wheaton, it surely is fast becoming a typical pagan, suburban commuter-town. There are a great many families unchurched. The Bible believing churches in Wheaton are not keeping up with this increase. The modernistic and semi-modernistic churches are racing to sign these new families to their church rolls. The evangelical churches are over-crowded and the ministers are over-worked so that there is very

little outreach in the way of neighborhood evangelism. At this point in its history, Wheaton needs new churches, whose life and growth depend on house to house visitation evangelism. This is the basic justification for undertaking the support of an Orthodox Presbyterian home missionary there.

Also, in Wheaton there are many other needs that can only be met adequately by a vigorous and healthy Calvinistic Church. Some in Wheaton, from among the townspeople, the college student body and the faculty, seem to have definite Reformed sentiments. Others seem to be taking the first groping steps toward a better understanding and appreciation of Calvinism. But while there have been definite signs of attraction to the Reformed Faith, these same have been somewhat distracted and discouraged by their previous contacts with Reformed churches. Among these, the prevailing opinion is that in Reformed churches there is a definite lack of out-going interest in evangelism. This is a great stumbling block to these evangelicals who are moving in the direction of the Reformed Faith. Wheaton needs, therefore, a Reformed church that will be marked by genuine piety and outreaching zeal for the lost. For the cause of the better and fuller understanding of God's truth, Wheaton needs a Calvinistic church that will "out-fundamental the fundamentalists" in this their marked speciality, evangelism. We must do all that we can to encourage this evident

interest in the Reformed Faith. The eyes of Wheaton (and they have been friendly eyes) are upon the Orthodox Presbyterian work that God has begun. We pray that what these eyes see will draw them to a deeper appreciation of our Sovereign God.

The interest for a church in Wheaton came from within the bounds of the Presbytery of Wisconsin. That is, it stemmed from missionary interest within the churches of that Presbytery. Two men in particular caught the vision of a church in Wheaton and were in a position to do something about it. Rev. Lawrence Eyres, a member of the Presbytery's Committee on Church Extension and home missionary pastor of the Westchester Church, and the Rev. George Marston, moderator of the Presbytery and field representative of Westminster Seminary conducted a sample survey and began to conduct a Bible Study in the home of an Orthodox Presbyterian family that had moved to Wheaton. They did all this in their "spare" time. These men, who were near at hand, could see the need in Wheaton and they took advantage of an opportunity to begin by holding Bible Study classes in this home. In time, they had three good families meeting with them. They then decided to rent the Christian Grammar School for Sunday use and hold services. Mr. Marston was free much of the time to preach for them but because of his other responsibilities, he was unable to work there full-time.

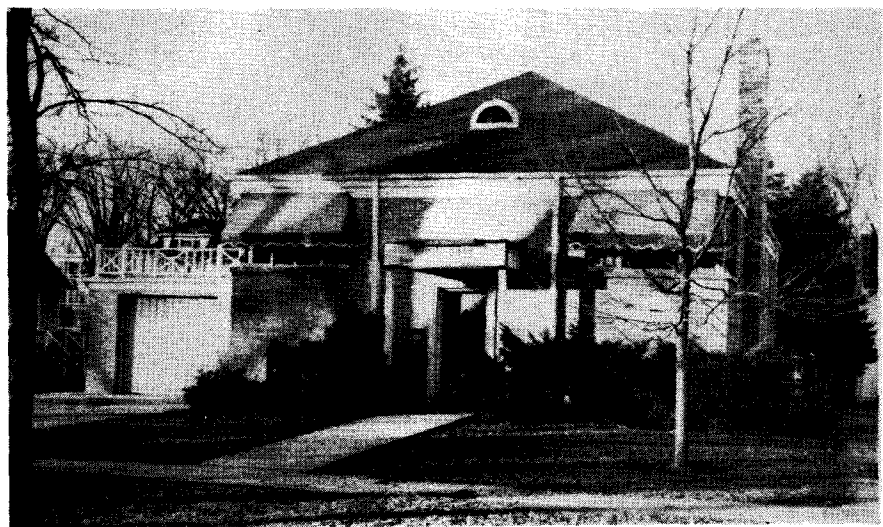
In July we volunteered to go to Wheaton to work, chiefly because the few families that had already been interested were so faithful and enthusiastic for an Orthodox Presbyterian Church. The Presbytery's Committee persuaded the Home Missions Committee to put the work on a three month trial basis and to extend partial support during that time. The committee agreed on the basis of the interest shown and because a missionary was available to work there full-time. On September 1st that trial period began. There was an average of only ten attending in August, so it was "sink or swim" in the next three months. But when God begins a good work, He always carries it on. As the end of the three months, the Presbytery took stock and was assured that the work should continue. There were then seven or eight families definitely interested in the work. Since

God had given indications of prospering the work, the Home Missions Committee determined to continue its partial support indefinitely. Continuing through the winter, three more families have shown definite interest by good attendance raising the total to eleven families. Four of these families are already members of the Orthodox Presbyterian Church and five more are taking instruction looking to membership. Our Sunday School has grown and reached a high on March 23rd with thirty-six attending — eighteen adults and eighteen children. Thus, the Committee felt compelled to enter the door that God has so obviously opened and the faithful God has continued to prosper the work in a way that has been an encouragement to us all.

This is only the beginning. Now we see greater opportunities for growth and effectiveness ahead. Because of the steady increase in attendance and in local giving, interest was aroused in the purchase of property. It came to our attention that the Christian Reformed Church would soon be moving out of the chapel building that it had used as a church. This building is centrally located less than a block from Wheaton College. It is an all-brick building with a full-scale auditorium seating about one hundred and seventy-five. Extra Sunday School rooms are available and an apartment, providing adequate living quarters for a minister and his family. Realizing how helpful such a building would be

in our work, we entered into negotiations with the Christian Reformed Church to purchase the property.

A church in Wheaton should in the years to come contribute much in return to the denomination. Consider just a few of the possibilities latent in the work in Wheaton. Not to mention the families that will by the grace of God come to know and to love the Lord Jesus Christ and unite with His Church, consider the people who might be influenced in the direction of the Reformed Faith — the students who leave Wheaton College upon graduation to live in various places all over the country, perhaps in a place where an Orthodox Presbyterian Church is located. If they come to know our church while at college, they may in later years show an interest in one of our churches in San Francisco or Portland or Ft. Lauderdale. Also, we need a church in Wheaton that will attract some of the fine young men who are preparing for the Gospel ministry at the college and graduate school. It is our prayer that some of these young men will be interested in attending Westminster Seminary through the ministry of our Bethel Chapel in Wheaton. Also, we hope that the church in Wheaton will provide a church home for Orthodox Presbyterian students attending the college. By having a church in Wheaton we hope to provide them with a place of Reformed fellowship and Christian service, and so maintain their interest in the denomination.



Bethel Chapel in Wheaton

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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The Christian and Censorship

It has become customary for evangelical religious journals to take for granted that the proper way to counter the current rash of obscene and pornographical material which is so freely being offered for sale is through tighter government censorship. Otherwise prudent religious journals report favorably, again and again, upon efforts which are being made to secure censorship legislation, and readers are urged to work for such legislation. Items such as actions of local police authorities censoring magazines and books are reported favorably, and one such item reporting local police interference with the sale of the poorly-written novel *Peyton Place* (of which millions of copies had been sold elsewhere) recently appeared. Frequently, pornography and anti-religious utterances are linked together as both deserving government censorship!

We regard most such legislation as extremely dangerous, and the wrong way to handle the problem. And we regard most censorship as contrary to the American constitutional guarantee of freedom of speech and separation of church and state.

It goes without saying that Bible-

believing Christians deplore with all their hearts the sinfulness of mankind that makes him want to print and circulate smut, filth and blasphemy, and makes him love to read it. It is likewise self-evident that the government has the right and duty to provide some measure of censorship to protect public morals when there is present and immediate danger that certain publications will seriously corrupt them. But that the way to promote morality in adults is through government censorship of everything which might produce prurience in any readers or censorship of everything that is contrary to the local customs in morals is a false idea.

Actually, Christians should greatly deplore the tremendous amount of censorship which is already in existence in this country, especially censorship of religious ideas. It is impossible clearly to say, on the radio or television, that the pope is that man of sin and a manifestation of the anti-Christ, ideas which were held by orthodox Presbyterians for several centuries. It is impossible to name certain organizations which call themselves churches of Christ but which are in reality synagogues of Satan and rackets. A complaint by a local rabbi would immediately stop a television speaker who warned that the modern Passover rites are superstitions dishonoring to God, or that the god of the modern Jew is not the God of the Bible but the figment of sinful imagination.

Now, the Bible does demand self-censorship for it presents a strict and clear moral code to which every person in the world is bound. But a most important distinction needs continually to be made between a *moral* right and a *civil* right. No one has a *moral* right even to think anything contrary to the truth, and certainly no one has a moral right to say anything contrary to the truth, nor even to speak the truth out of season or in any spirit save that of Christian love. No one has a moral right, for instance, to sing the *Ave Maria*. But one should have a *civil* right to say almost anything, for the Bible has not given the civil government jurisdiction over the conscience nor regulation of the freedom of speech. One should have a civil right to denounce with all his might, on television if he will, an Orthodox Presbyterian Church, or a Roman Catholic Church

or a company of Jehovah's Witnesses. But each man must judge what his moral right is to make such a denunciation.

Censorship is the effective determination on the part of one group or of the state of what other people may know. Now the Christian does not admit any governmental curbs upon what he may know, for all true knowledge is the gift of God. No one may forbid his children from accepting God's gift. The inquiry into every facet of truth is proper for Christians. To be sure, there are certain inquiries which a Christian may not make, because they are forbidden by the Word of God. No Christian may come to know the thrill of a bank robber while he is pulling a job! And no Christian has a moral right to join an expedition to seek the body of Jesus, but anyone should have a civil right to organize such an expedition with all its blasphemous implications. There are some inquiries which are forbidden to some people but not to all. There are certain Christians who should not read much modern popular or religious literature because it produces prurience in them or because it tempts them to blasphemy and unbelief. But the informed and mature Christian must judge for himself, and accept the moral responsibility for his judgment.

The Christian believes that truth can contend with error without the power of the sword to protect truth against error. He is perfectly willing to stack truth and righteousness against the forces of evil, for he knows that he who is for us is greater than he who is against us. He expects the state to give him only that protection of his life and property which is his due as a person and as a citizen. He does not seek governmental protection for his religious and moral ideas beyond the common law protection against libel. He is quite willing to contend in the market place of public opinion for the truth against all comers, and demands of the government only physical protection for himself, his family and his church when he so contends.

But if censorship is not the answer, what will be the individual Christian's and the Christian church's attitude toward pornography and blasphemy? A Christian will seek to develop all

his faculties to the full to the glory of God, and will learn everything which will contribute to that end. He will shun those areas of knowledge which are forbidden by the Word of God and those areas which are allowed to some Christians but which he knows cannot but weaken his own Christian purpose. And Christians will assume their respective responsibilities which God has given them in instilling Christian morals. A good parent, for instance, will effectively censure his children's reading and viewing, and many Christian parents will do well to review their habit of allowing children to read many comic books and paper-back novels and to see everything which is shown in the movies or television. A good church will establish in the minds of the people a love for God and for his

truth; its gospel message will have such unmistakable relevance in the lives of the people that they will be able to judge all things in the light of the Word of God. And a good minister will seek to understand the attractiveness of sin and will win sinners to repentance and to faith in an infinitely more attractive Christ who alone can change a heart and instil a proper abhorrence of that which is evil, and a love for that which is good.

This is not the easy or the quick way of dealing with a modern moral problem which has attained great seriousness. It is not the way that calls upon the power of the government. But we believe it is the right way and the right way, in the long run, is always the best way.

R.S.M.

Mrs. Ned B. Stonehouse

Our readers will join with us in extending heartfelt Christian sympathy to our co-editor, Dr. Ned B. Stonehouse, in the sudden death on March 23 of his beloved wife, Winifred B. Stonehouse.

Mrs. Stonehouse was in Michigan visiting relatives while Dr. Stonehouse was in California fulfilling a series of lecture and speaking appointments. She had spent several days in Ann Arbor with her daughter Elsie and her husband and their baby Virginia. On Thursday, March 20th, she motored with her sister, Mrs. Elsie Berg, to the latter's home in Grandville. During all this period Mrs. Stonehouse seemed quite well, and in good spirits.

On Sunday morning, March 23, she attended the morning worship service at Hope Christian Reformed Church in Grandville. On returning to the Berg residence, however, she complained of discomfort in her face and head. She expressed the desire simply to lie down and rest, which she did. Her sister went out for a brief period. On Mrs. Berg's return at about 1 p.m., however, it was apparent Mrs. Stonehouse was not improving, and Dr. Richard DeMol, who had attended her on previous occasions in Grand Rapids, was called. He found her blood-pressure dangerously high and administered sedation, which appeared to take effect. Later in the afternoon, however, when Mrs. Stonehouse could not be roused, Dr. DeMol was

called again. He came about 5 p.m. and immediately urged that she be taken to the hospital. She was taken to the Blodgett Memorial hospital, and a test there confirmed the diagnosis of cerebral hemorrhage. She died at about 8:45 p.m., having apparently been in a coma since mid-afternoon.

Mrs. Stonehouse had been subject to arteriosclerosis and to attacks of hyper-tension for a number of years. However, most of the time her health was good, and only two weeks before her death, at her last visit to her local doctor, her blood pressure was found to be a satisfactory 140. Her sudden death was therefore most unexpected.

On the Sunday of her death, Dr. Stonehouse had preached in the morning at the Whittier, California Orthodox Presbyterian Chapel. He then went to San Diego and preached at the service in the afternoon dedicating the new church building of First Orthodox Presbyterian Church of National City, California, of which the Rev. Edward L. Kellogg is pastor. It was while this service was going on that attempts were being made to reach him by phone from Grand Rapids. The contact was not made until after the service. Dr. Stonehouse immediately arranged to return to Grand Rapids by plane, and arrived on Monday morning. He had left his wife in Glenside, Pa. on March 15 to begin the trip to California. She had travelled by car to Ann Arbor a short time later.

Funeral services were held on Wednesday, March 26, at the Zaagman Memorial Chapel in Grand Rapids. Dr. Leonard Greenway, pastor of Bethel Christian Reformed Church where Mrs. Stonehouse had formerly been a member for many years, and where she and Dr. Stonehouse were married over 30 years ago, conducted the service. He spoke a comforting message based on Revelation 14:13. Also participating were the Rev. Bruce F. Hunt, who led in prayer, and Professor Paul Woolley, who gave a fitting testimony based on James 3:17-18. Burial was in Woodlawn Cemetery, Grand Rapids.

The Stonehouse family includes Marilyn H. (Mrs. John R. Wierenga) of Lafayette, Indiana; Elsie Mae (Mrs. William Peterson) of Ann Arbor; and Bernard J., a student at Calvin College. There are three grand children.

L.W.S.

Marguerite Montgomery

Miss Marguerite Montgomery of Rochester, N. Y. passed away on April 1. Death was attributed to advanced age. Miss Montgomery was in her 97th year.

A member of one of the original families in Rochester, Miss Montgomery was one of those who joined in the organization of Covenant Orthodox Presbyterian Church of that city in 1936. In recent years, after her hearing became impaired with age and she could no longer hear the sermon, she returned to worship at St. Luke's Protestant Episcopal Church where she could follow the service in the prayer book.

She was the donor of the J. H. Montgomery Scholarship Fund, the income of which has provided scholarship assistance for many students attending Westminster Seminary. For many years she took an active interest in the work of the Presbyterian Guardian and of the missions committees of the Orthodox Presbyterian Church. She was for years a vice-president of the Westminster Women's Auxiliary. Until quite recently she had been engaged with her brother in real estate business in Rochester.

The funeral service was held on Saturday, April 5, at St. Luke's Church, and was conducted by the Rector of the church, assisted by the

Rev. John J. DeWaard of Memorial Orthodox Presbyterian Church, Rochester, and the Rev. Robert S. Marsden, Executive Secretary of Westminster Seminary.

Talks on the Conscience (7)

My Neighbor's Conscience

By LAWRENCE R. EYRES

Earl E. Maier

Mr. Earl E. Maier, a ruling elder of Second Parish Orthodox Presbyterian Church of Portland, Maine, passed away in the prime of his life on January 22, 1958. Death resulted from a heart attack. He was 47 years of age.

A memorial resolution adopted by the Session of the church referred to Mr. Maier as follows:

"It is fitting to recall Earl's consuming zeal for the truth, the undaunted courage of his convictions, his deep sincerity, his knowledge and love of the Reformed Faith. He had a great love for the Orthodox Presbyterian Church, having experienced in earlier years with the Rev. John H. Skilton, a former pastor, some of the struggles for the faith with those who sought to rob his Saviour of Deity and eternal glory.

"His godly life as a Christian, faithful husband and father shall ever be in our memory. His example of love to Christ and His people which frequently sent him calling on the sick and shut-ins of the church is one worthy of emulation.

"As an elder of Second Parish, the burning passion of his soul was the purity of its life and witness. He was indeed a watchman on Zion's Wall."

Thomas E. Urban

Thomas E. Urban, child of the covenant, born prematurely and by surgery on March 27, 1958 to Licentiate and Mrs. Edwin C. Urban of Wheaton, Illinois, died three days later, on March 30. Mr. Urban is serving as church extension worker in Wheaton under the Committee on Home Missions of the Orthodox Presbyterian Church. Mrs. Urban is the former Gwendolyn Kellogg, daughter of the Rev. and Mrs. Edward L. Kellogg of National City, California.

"Precious in the sight of the Lord is the death of His saints."

It was Easter Sunday. The family had just returned from Church and Sunday school. While the mother was getting dinner the father was discussing the Sunday school lesson with his teen-age daughter. He was explaining how that some professors, and even ministers, actually do not believe that Jesus rose bodily from the tomb the third day. The nine year-old "baby" of the family, taking it all in, suddenly entered the discussion with this comment, "But we believe it whether it's so or not, don't we Daddy?" Here is a typical example of one conscience, because of its natural immaturity, intrusted without reserve to the judgment of another. The conscience is that aspect of the human spirit which is conscious of a greater "Knower" than itself and teaches the other faculties of the soul to act according to the knowledge of that Knower. This boy had reached up and laid hold on a higher knower but, because he was just a child, he didn't reach high enough.

We are not now concerned with the immaturity of children's consciences. Given the influences of a godly home, these will in due time come to "abide under the shadow of the Almighty." Not so with the adult in years whose conscience reaches but a little higher than himself and fastens upon the judgment of men rather than the wisdom of God. In a world where imperfection and abnormality are the norm we must expect to rub elbows with multitudes of grown men and women with immature, weak and even dwarfed consciences. These are our care and concern, for here, too, as well as in things physical, I am my brother's keeper.

My Neighbor

We are not all apostles, ministers or elders, but Christ has made us all "the light of the world." Therefore, as appointed light bearers, we need to take Paul's words to heart and, within proper limits, be ". . . made all things to all men, that I might by

all means save some" (I Corinthians 9:22). And if we would do this we must struggle to "give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God" (I Corinthians 10:32). As servants of Christ we are free from the doctrines and commandments of men. We are not, therefore, in conscience bound by current taboos, traditions or social conventions. And still, if we love the lost and would win them to Christ, we ought not to defy those conventions which are the accepted marks of propriety and sobriety in our times. Modesty in dress and behavior, for example, are still becoming to Christian womanhood in this age of crumbling standards. And it becomes Christian manhood to cultivate chivalry and good manners. If the ways of the world, even in these relatively unimportant things, become the ways of the church of God, where shall the confused, disheartened earth-traveller turn to find flesh-and-blood embodiment of these still-cherished ideals? Or, to turn the matter around, how are we going to convince the worldling that there is satisfaction and fulfillment to be found by those who walk in the light, having been sprinkled with the blood of the Lamb? And if this demand is made of Christians generally, how much more heavily does it lie upon the ministers of the Gospel! Paul, who was also a minister, could say, "Be ye followers of me, even as I also am of Christ" (I Corinthians 11:2). In another epistle he pointed to his own behavior as "giving no offense in anything, that the ministry be not blamed" (II Corinthians 6:3).

The Weaker Brother

The unbelieving are not alone in the possession of weak consciences. There are many believers whom the Lord has commended to our care whose consciences are not so much bound to Christ as to us His representatives. Indeed this is a poor state of affairs and should be remedied

when and where possible, but like the poor, the weak brother will always be with us. For this reason the mature, respected believer is intrusted with a fearful responsibility. In first century Corinth good meat was offered in sacrifice to idols but, since idols are not meat eaters, this meat could be resold (probably cheaper). Could a converted idolator purchase and eat that meat without sin? Paul said, Yes. Sin does not attach to material things, but proceeds from the sinful heart. An idol is nothing in the world! God made all things good! But the believer with a weak conscience said, No! "If I know this meat has graced an idol feast, I can't eat it with a clear conscience. I can't help thinking about the idol to which I bowed in the days of my wickedness, and it makes me feel I'm unfaithful to my new Lord and Savior!" If Paul, the highest embodiment of the Christian faith known to this convert from heathenism, persisted in eating meat once offered to idols the weak brother might be persuaded to alter his practice, though his feeling could not so easily be altered. First, then, he would partake with a wounded conscience. Then he might say, "What is the difference in eating such meat in my home or eating it in the heathen temple?" After a time, having cut loose from all moorings, the weak brother (?) is again prostrate before the old idol and is a full participant in the old licentious rites.

But Paul knows this in advance, and he will not destroy one of Christ's little ones with his meat. And how will he forestall tragedy? Very simply—"Wherefore, if meat make my brother to offend, I will eat no flesh while this world standeth, lest I make my brother to offend" (I Corinthians 8:13). This is a careful declaration. Please note: (1) "If meat make my brother to offend . . ." This is not to say that it does in all cases. It is Paul, and only Paul, who must decide this question. This is a strictly personal declaration! (2) "I will eat no flesh . . ." Paul would not substitute his conscientious scruples for those of another. Paul, Apostle though he was, would not be another man's lord; not Timothy's, not yours, nor mine! His conduct was guided by his conscience, and ours must be guided by ours according to the light that we have. (3) ". . . I will eat no flesh while the world standeth . . ." Paul's con-

cern for the weaker brother was boundless. Paul was willing not simply to give up *certain* meats, but *all* meats; not *for a time*, but *forever!* We are not to suppose that Paul was actually driven to these lengths, but love for his brother (even *one* brother) could drive him to such lengths.

And what law of God requires us to sacrifice pleasure, personal interests to which we as Christ's freed men have right without being accused of sin? It is the law of love which properly summarizes both tables of the law. Only love for God and love for our neighbor brings the law of God to its highest, to its most spiritual expression. In this question conscience is doubly in view: the weak conscience of our Christian brother ("Conscience, I say, not thine own, but of the other." I Corinthians 10:29); and our own (presumably) strong consciences. In this latter sense, it becomes a matter of highest moment that those who cannot see beyond us to Christ the Lord will be moved to do what we do or refrain from doing what we deny ourselves. True, this is an ill-placed confidence (let no man glory in it!), but it must by us be held in sacred trust till we are successful in mooring it to the immovable Rock of our confidence—Jesus Christ, their Lord and ours.

A Plea

It is time to make a plea to mature Christians. It will never be time for the church to enact legislation against the practice of things neither commanded nor forbidden in the Word. Nevertheless it is always time to consider whether those things which we allow ourselves edify the church or tear it down. Paul would not legislate against eating certain meats, yet he would sound the warning and hold up his personal example in these things as worthy of imitation. In an age where commercialism is geared to a fever pitch to persuade us to use products which have no other value to us than that they give us momentary personal pleasure, is it not time for the saints to stop and think? "Is my use of tobacco, my use of certain beverages, and other pleasures I allow myself, a stumbling block to someone I would lead to Christ? Do these things constitute a temptation to a babe in Christ to take the first step back to a way of life he has forsaken for Christ?" Surely we are not suggest-

ing that your answer will be the same as ours. We shall refrain from judging you if it is different from ours. Nevertheless we would have you ask yourself that question while you are alone with God. Be sure that you are as fully as possible concerned for His glory and the upbuilding of His kingdom. And be sure that Christ alone is able to judge whether or not you have answered this question correctly.

Group in Penna. Leaves U. P. Church

The Rev. Wendell Rockey, pastor of Wayside Orthodox Presbyterian Church, Grove City, Penna., has sent us the following report of a development in his area:

"During the winter of 1956-7 the Rev. LeRoy B. Oliver visited several ministers of the United Presbyterian Church in this area in order to inform them of the perils of union with the Presbyterian Church in the U.S.A. He was cordially received by many of them, but none seemed interested in taking a strong stand against the coming union. During the course of the year Mr. Wendell Miller, an elder in the New Bedford congregation, became convinced that it would be contrary to the teaching of the Bible to enter the union, and he desired to provide for further discussion of the question by members of his church.

"In the fall of 1957 Mr. Oliver conducted a discussion at the home of Mr. Miller, with about twelve persons in attendance. In November the Rev. John Galbraith addressed a meeting at the New Bedford Church building, which was attended by members of four or five congregations. At the request of Mr. Miller, the session had arranged for this meeting. Many seemed amazed to learn of conditions in the Presbyterian Church and they desired to arrange further meetings where the question could be discussed by both sides. Such a meeting was scheduled for December, but the Session decided to cancel it, since they felt such a course of action would divide the church.

"At the annual congregational meeting in January, 1958 Mr. Miller attempted to introduce a motion which would have requested the session to arrange for further public meetings where information pro and con the union might be given. On a tech-

nality the motion was ruled out of order. But a straw vote on the matter was allowed and it showed the sentiment of a majority as opposed to further discussion of the question of the union.

"Those who remained steadfast in their opposition to the union decided to take further action and they invited the Rev. Wendell Rockey Jr. to address a rally early in February, 1958. The meeting was held in a country schoolhouse and was well attended by adults and children, though the evening was one of the most severe as to weather of the winter.

"These people desire to continue the witness for which their church was established. It is their belief that they have done everything possible to prevent the tragedy of union, and since they have been deprived of the opportunity of even discussing the question in their church, they have decided to take steps whereby they and their children may continue to worship and serve God according to the teachings of His Word

"The readers of the Guardian are requested to lift their voices in prayer on behalf of this effort. May our God encourage these people and grant them strength for the trying, but joyful, days which are ahead."

(Later information) On Sunday, March 30, the first regular service of worship for this group was held in the Summerville school building. Approximately 75 persons were present, of whom about 40 were from United Presbyterian congregations in the area. The group plans to continue for the present holding worship services on Sunday afternoons at the school. As soon as the way is clear, they expect to organize as a local church, and are reported to be planning to apply to the Orthodox Presbyterian Church, Presbytery of Ohio, for admission.

Hamill Church Building Dedicated

The new building of Westminster Orthodox Presbyterian Church, Hamill, S.D. was formally dedicated to the glory of God in a service held on Wednesday, March 26 at 8 p.m. The Rev. Donald F. Stanton is pastor of the church. The Rev. Edward Wybenga, a former pastor, preached the dedicatory sermon.

April 15, 1958

The new building is 30 x 64 feet in size, and the auditorium will accommodate 135 persons. A kitchen has been installed in the basement, and Sunday school rooms are to be added. Total cost of the structure was about \$20,000.

Whittier Chapel Dedicated

On Sunday, February 9, a new milestone was reached by the members of the Orthodox Presbyterian Chapel of Whittier, California, when their recently completed chapel building was dedicated to the glory of God.

Over 200 persons attended the service, which began at 3 p.m. Sunday afternoon. Since the chapel itself could seat only about 120, the rest were seated outside and heard the service over a public address system.

Each of the ministers who participated in the program had been instrumental in helping establish the work. The Rev. Dwight H. Poundstone, who is now in charge of the work as missionary pastor, presided. The Rev. Robert Nicholas read the scripture; the Rev. Louis E. Knowles offered the dedication prayer; the Rev. Henry W. Coray who was instrumental in starting the work in 1951 preached the sermon, on the text I Timothy 3:15; and the Rev. James E. Moore gave the benediction.

All of the Orthodox Presbyterian Churches in the Los Angeles area

were represented by delegations at the service, and several persons came from San Diego in order to be present.

The building was designed by Mr. Eugene Baird, who donated his services. Mr. Walter Sander did most of the construction work, but was ably assisted by many members of the congregation. Cost of construction and furnishings was less than \$4,000, though the present value is more than double this amount.

Attendance at all services has improved since the building was put in use. Attendance is now running about 60 for Sunday School, 50 for morning worship, and near 30 in the evening.

The congregation expects to petition Presbytery at its spring meeting to be organized as a regular church.

Orthodox Presbyterian Church News

Orange, N. J.: Missionary interest at Covenant Church of the Oranges has been spurred in recent weeks by visits of missionaries home on furlough. The Rev. Herbert Bird of Eritrea, accompanied by missionary-candidate Donald Taws, and the Rev. George Uomoto from Japan, have each reported on their respective fields. An expected visit from the Rev. Bruce Hunt was snowed out. The film "Martyred Men", telling of the missionaries to the Aucas in South America, was shown, also the film of the World Home Bible League. A



New Whittier Chapel

new Youth Fellowship has been organized. Twelve persons were received into communicant membership on March 23. The Rev. W. Harlee Bordeaux is supply pastor of the church.

Morristown, N. J.: Emmanuel Church has sustained loss in the deaths recently of two members, Elder Henry Serveson and Mrs. Nellie Denny. A day of prayer was held at the church on the Friday preceding a recent meeting of Presbytery. Mrs. John Davies spoke to a ladies' meeting in the afternoon prayer hour. The initial response toward securing funds for the new building has been most encouraging.

Crescent Park, N. J.: Plans for the new church building of Immanuel have been completed and a contract let. Actual construction now awaits drying out of the ground and lowering of the water table, raised to unusual height by recent snow and rain.

Stratford, N. J.: March was mission emphasis month at the Stratford Chapel. Missionaries Uomoto, Hunt, and Bird all visited the church, as well as the Rev. Edmund Clowney of Westminster Seminary who spoke on the subject of world missions. The building program has reached the point where bids are being let.

Maitland, Florida: The Rev. William H. McDowell of Gethsemane Church, Philadelphia, conducted a series of special services at the Maitland church in March. The messages were well received, and a blessing to the congregation. The Rev. Arthur A. Froehlich is pastor of the church.

Ft. Lauderdale, Fla.: A men's fellowship has been organized at the Fort Lauderdale church, and as part of its activities has begun a mission work in the "little Harlem" section of the city, with Mr. Cooper Kirk leading the project. The Christian school Boosters' Club sponsored a rally at which the Rev. Herman Bel of the Christian Reformed Church was guest speaker. The pastor, the Rev. Henry P. Tavares, presided and gave the charge to the minister at the installation of the Rev. Glenn R. Coie in Hialeah.

Middletown, Pa.: The pastor and Session of Calvary Church are engaged in the spring family visitation program. The pastor, the Rev. Robert H. Graham, was guest speaker at the Middletown High School P.T.A. March 17, His assigned topic

The General Assembly of the Orthodox Presbyterian Church will convene at Bethel Church, Oostburg, Wisconsin, on Tuesday evening, June 3, for the opening devotional service, with business to start on Wednesday morning, June 4.

was, "What the Church expects of youth." On Wednesday evening, April 2, the enlarged choir sang "The Crucifixion." The principal solo parts were sung by the Rev. Kenneth Meilahn and Mr. Jonathan Male.

Waterloo, Iowa: First Church has begun a series of 26 fifteen minute broadcasts over a local radio station. Entitled "The Bible for the Twentieth Century", the broadcasts will be made once a week. On March 16 Mrs. Jennie Griffiths spoke over the local TV station on the subject, "What My Church means to me." The branch Sunday school in Cedar Falls is encouraging, with twelve children currently attending. A morning Bible study for ladies has also been started in that area.

Cedar Grove, Wis.: A Christian culture club meets once a month after the evening service. Resulting from an advanced class in "The Basic Ideas of Calvinism," the club has spurred interest in music, poetry and painting. Original works are submitted to the group. A Presbytery-wide missionary conference was held at the church March 28, with the Rev. and Mrs. Bruce F. Hunt as guests. The pastor, the Rev. Robert Churchill, recently attended a Conference on Christian Literature at Wheaton College.

Volga, S.D.: Seven adults were received into communicant membership in Calvary Church on March 23. A Bible study class for college young people has been started for S. D. State College students. Meetings are held twice a month, with studies in the Letter to the Galatians. At the annual church supper sponsored by the men's Society, the film "Martyred Men" was shown.

Manchester, S.D.: Mr. Floyd Moore has been elected an elder for a three year term. He succeeds Fred Ritterbush, who has served for many years. Mrs. Clair Anderson has been elected Sunday school superintendent.

A program designed to develop interest in the Sunday school is being undertaken.

Bancroft, S.D.: The Westminster Men's Fellowship of Murdock Memorial Church is planning to plant a quarter section of land in grain. The proceeds, after land rental is paid, will be used to improve the church building. Gail Perry has been chosen as choir director.

Denver, Colo.: Plans for building a \$30,000 education annex at First Church have been approved, and finances are being sought through the sale of 5% 10-year bonds. Morning attendance at the church now averages about 75. The Girl's Florence Mission Fellowship (organized for mission study and handwork) has raised over \$100 to help pay transportation for the Taws family to Eritrea.

Los Angeles, Calif.: Westminster church is planning a series of special services early in May, with the Rev. Robert E. Nicholas as guest speaker.

Manhattan Beach, Calif.: On March 14 an area Machen League rally was held at First Church, with the Rev. Robley Johnston as guest speaker. A Westminster Alumni Banquet was held at the First Church of Long Beach March 24, with the Rev. Professor Ned B. Stonehouse as guest. Sunday school attendance passed the 400 mark on March 2.

San Francisco, Calif.: The Women's Missionary Societies of the five Bay area churches held a joint dinner meeting February 14, at which a leading member of each society was honored. Mrs. Jessie Fairbairn of First Church was the honored guest of this society. She has been secretary-treasurer of First Church since its beginning in 1941, and before that for a number of years in earlier churches. Mrs. Salvador Solis, wife of the newly appointed pastor of First Church, was the featured speaker of the evening.

Sunnyvale, Calif.: The Rev. Robley Johnston, secretary of the denominational Committee on Christian Education, was guest speaker at First Church and spoke on the importance of the work of the Committee in extending the testimony of the Church. The pastor, the Rev. Henry Coray, has begun a series of sermons on the Book of Hebrews at the evening services.

A Family Bible Conference

By RALPH A. CLOUGH

A solid week of Bible study under the direction of competent teachers, an opportunity for profitable fellowship with Christian brethren, a real rest for the overworked housewife and mother, exhilarating recreation, an abundance of good food, the beauty of the Pennsylvania hills — all this, and more too, awaits those who attend the French Creek Family Bible Conference July 19-26 this summer.

Perhaps you have never seriously considered the advantages of such a conference. It is the conviction of many that there is hardly a better way for a Christian family to spend a vacation week. The delight of relaxing together as a family in the atmosphere of such a conference can only be appreciated if it is experienced. The stimulation of fellowship with those who hold to a like precious faith and sharing with them spiritual problems and insights has value that cannot be adequately measured. The greater appreciation of the work being done by our denomination that comes from immediate contact with others in our churches makes one increasingly aware of the great privilege of being a part of our movement. And so we could go on.

Perhaps the best way that we have of establishing the worthwhile character of our Family Conference is through the testimony of those who have attended it in other years. We invite you to speak to anyone who was at last year's conference in order to get their impression of the value of spending a week in this way. There was an enthusiastic response on the part of all the delegates, and we are confident that they will wholeheartedly recommend the conference.

What in particular are we offering this year? In our daytime sessions we shall have the privilege of sitting under the teaching of two of Westminster's faculty. Dr. Meredith G. Kline will conduct a class in "Highlights from Old Testament Biblical Theology." Any who have heard Dr. Kline will expect to be introduced to some deep truths of the Word. His

love for the Scriptures as evidenced by his careful expositions makes him eminently fitted to take part in our conference. Appearing again on our teaching staff will be Rev. John W. Sanderson, Jr. After having so successfully challenged us last year in a consideration of the individual Christian's responsibilities as a witness for the Savior, he will teach another course in "Personal Evangelism." Finally, our evening speaker will be the Rev. J. Marcellus Kik, Associate Editor of "Christianity Today." Mr. Kik, as all know who have heard him, is an exceptionally gifted speaker. His compelling presentations are most thought provoking and heart searching. He will combine a few of his popular monologues with the conventional type of message in which he will develop the theme of the attributes of God.

All adults attending the conference will be able to hear each of these men. Special provision will be made for the children with classes for the different age groups.

Through the kindness of The Quarryville Bible Conference Association we are again holding our conference on their spacious grounds in Quarryville, Pa. The facilities that are being made available for our use are unusually fine for family conference needs.

Housing includes two modern

buildings with 30 private rooms, suitable for family groups of 2 to 8 each. Every room has hot and cold running water. Adequate wash rooms and showers are provided in each section of the buildings. There are also large dormitories which will house individuals who will not require family accommodations.

There is a large dining hall with modern kitchen equipment. We shall have an excellent kitchen staff serving home-style cooking. There are special facilities for preparing food for families with young children.

Recreational facilities include swimming in a beautiful nearby pool, baseball, tennis, volleyball, archery, horse shoes, shuffle board, table tennis, etc. There is a nurse on the grounds and a lifeguard at the pool.

When one considers all that is provided, the price is astonishingly low: a dollar and a half per year of age for children twelve and under (e.g. \$6 for a 4-year-old), and \$22.50 each for youths and adults.

The Family Conference is one of four conferences being sponsored this year by the French Creek Bible Conference Association. This association is headed by a board of directors who are elders or deacons of the Orthodox Presbyterian Church.

Readers of the GUARDIAN are urged to remember this project in their daily prayers. We believe that the conference will bring much good to our churches and much glory to God.

Inquiries may be sent to the conference director, Rev. Ralph E. Clough, 137 W. Commerce St., Bridgeton, N. J.

Ministerial Institute

The committee planning the annual Ministerial Institute held each spring at Westminster Seminary has announced the program for this year.

The Institute will be held May 27-30 (Tuesday through Friday) at the seminary. Classes and faculty are as follows: "The Translation of the New Testament - Principles and Problems" taught by Professor John H. Skilton of the Seminary faculty; "Evangelical Dogmatic Theology in the 20th Century in Europe," taught by Dr. Roger Nicole, Professor of Theology at Gordon Divinity School near Boston;

and "The Church and its Evangelistic Task today," taught by the Rev. Dick Van Halsema, missionary-at-large of the Christian Reformed Church.

On Tuesday evening the Rev. John Sanderson, visiting professor of practical theology at Westminster will speak on "The Reformed Pastor in Action," and on Wednesday evening Professor Paul Woolley of the Seminary will discuss "Political Ideals and Christianity."

The total cost of attendance at the Institute, including meals and lodging, is \$18. Registration should reach the Rev. George J. Willis, 3552 Elmley

Avenue, Baltimore, Md. not later than May 21. Further information may be obtained from Mr. Willis also.

The Institute is carried on under the supervision of the Alumni Association of Westminster Seminary.

Westminster Commencement

Commencement exercises at Westminster Seminary will be held Wednesday, May 21 at 3 p.m. Other related meetings are the Baccalaureate Service on Sunday, May 18 at 3:30 p.m., the Annual Banquet on Tuesday at 6:30 p.m. at the Casa Conti in Glenside, and the luncheon and meeting of the Women's Auxiliary of the Seminary on Wednesday at 12:30 p.m. Reservations are required for the banquet and luncheon. The other meetings are open and the public is cordially invited.

New Baptist Seminary

A new graduate seminary for training Bible-believing young people from Conservative Baptist Churches of California in the separatist tradition is in process of formation, according to an announcement just released. Dr. G. Archer Weniger is chairman of the Committee of Incorporators. There are some 175 churches in California sympathetic to the Conservative Baptist Association.

According to the announcement, the institution will be "clearly positioned as an institution of pre-millennial, pre-tribulationist and separatist conviction and teaching." It will seek especially to train ministers for the C.B.A. It expects to open in the fall of 1958, and will be using three floors of the educational building of the Hamilton Square Baptist Church of San Francisco for classes and administration.

Congregational Merger Still in Courts

A Federal judge in New York has refused to dismiss a suit against the merger of the Congregational Christian and the Evangelical-Reformed Churches, which was carried through last year. The suit was started in June by four local churches. It asked the court to declare void most of the provisions of the merger plan. The complainants alleged that the

Congregational General Council did not have the authority to carry out the merger, since member churches were fully independent. The judge found there were some issues of fact which should be decided. However he sharply criticized both parties to the suit, quoting the Scriptural injunction about Christians going to law against one another.

Swedish Parliament Legalizes Ordination of Women

A bill authorizing the ordination of women as pastors in the Swedish State Lutheran Church has been passed by both Chambers of the Riksdag (Parliament). This decision climaxes a struggle for this which has been going on since 1919. However, the Lutheran Church Convocation must also approve the measure. In 1957 the Convocation voted against the ordination of women. If it again vetoes the government bill, there is expectation that demands will be made for separation of Church and State.

Methodist Minister Doubts Resurrection of Christ

Dr. David W. Soper, prominent Methodist Clergyman and chairman of the religion department at Beloit (Wisc.) College, has stirred up strong dissent by asserting that it is possible Christ did not die on the cross, but merely lapsed into a coma, and so there never was any resurrection. The comments were made at a

meeting of the Lexington, Ky. Kiwanis Club, while Dr. Soper was in that city for addresses at a Methodist Church. Previously he had made similar comments in a talk in Cleveland, Ohio. Prominent Catholics, Lutherans and Methodists have come out in public protest against Dr. Soper's remarks.

Berkeley Bible to be Published

Publication of the complete Berkeley Version of the Modern Speech Bible has been scheduled by Zondervan of Grand Rapids for January, 1959. The New Testament portion was published separately in 1945 and attracted wide spread interest. A committee of twenty translators has been working on the Old Testament section. The version seeks to use modern English equivalents of the Greek phraseology, so that the language will be more comparable to that ordinarily in use, than is true of most versions.

Index of Dead Sea Scrolls

The first complete index of a major portion of the Dead Sea Scrolls, famous manuscripts dating from the first century B.C., has been prepared through the use of an International Business Machines electronic computer. Some 30,000 words found in the scrolls were transferred to IBM cards with information concerning their location, sequence and distinguishing characteristics. From these it was possible to print the material at the rate of 150 lines per minute. The index will be a valuable aid in the study of the scrolls.

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